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**Trends of Qigong Research at Home and Abroad  
in the Past Ten Years**

Beijing Immunity Research Center, Beijing.

LN199-91

### Trends of Qigong Research at Home and Abroad in the Past Ten Years

Development of Qigong studies in the past ten years from 1979 to 1988 has been unprecedented in Qigong history. The quantity and quality of the research papers were also unprecedented. According to the analysis of the incomplete collection of the materials, the overall situation of Qigong development, its law and trends are described as follows:

Total number of papers was 4591. They are listed in the table below by year.

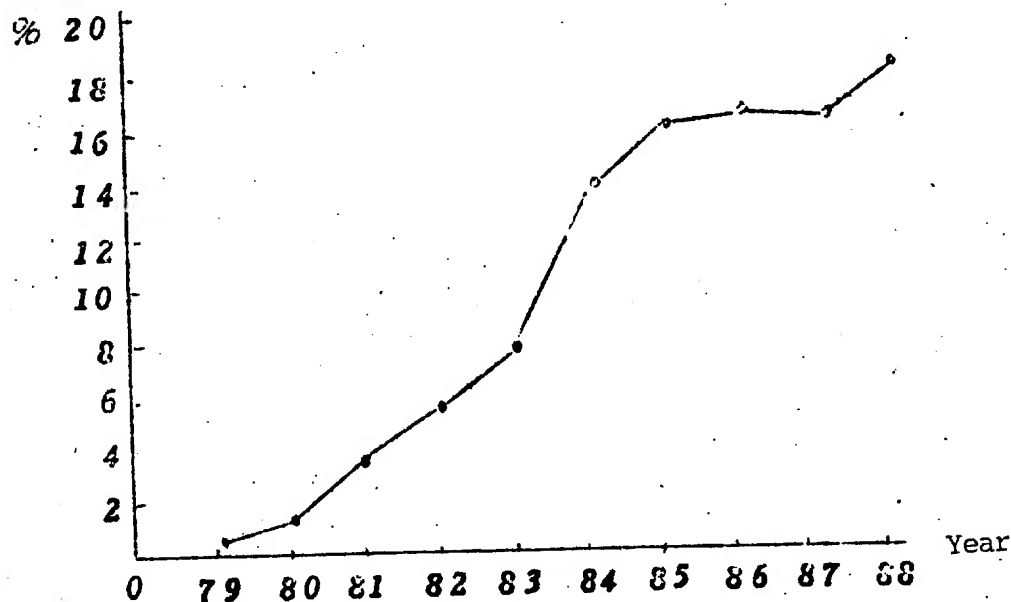
Table 1. Yearly Publication of Qigong Science Research Papers

Year	1979	80	81	82	83	84	85	86	87	88	Total
Number	13	67	175	246	362	640	742	763	752	831	4591
%	0.3	1.4	3.8	5.4	7.9	13.9	16.2	16.6	16.37	18.1	100

It is shown in table 1 that the number of papers from 1979 to 1980 increased from 13 to 67. Since then, in 1981, 1982, 1983, and 1984 the numbers doubled yearly. The number of papers in 1985, 1986 and 1987 were close. There have been increases since 1988.

This can also be shown in a graph.

LN199-91



Graph 1. Yearly Publication of Qigong Research Papers.

The contents of Qigong Papers were categorized as follows for comparison.

Table 2. Comparison of Content Categories of Qigong Papers in Past Ten Years.

Year	1979	82	84	86	88
Experimental	3	26	62	105	131
Theory	3	26	76	60	102
Qigong Method	1	44	206	253	264
Clinical	0	63	161	219	230
Others	6	16	125	123	104

It is shown in Table 2 that there were only three experimental papers in 1979, but in 1988 the amount increased to 131 (43 times that of 1979). Other kinds such as theories, Qigong methods and clinical papers have increased greatly. For example, in 1979 there were no clinical papers, but in 1988 there were 230. This indicates that the development of Qigong science papers grew from nothing to a large volume.

LN199-91

Publications of papers represents the level of the scientific studies in our country. Yet the quantities of some types of papers still need improvement. However, the number of papers also represent certain levels. The qualitative changes and quantitative changes have been possible due to experiences from years of work.

In addition, more and more research institutes, medical units and higher educational institutions have been submitting papers, which also indicates increased quantity. The improvement in number of papers further indicates the development of Qigong science.

### Situation of Qigong Study in Recent Ten Years

In past ten years, the effects of Qigong medicine have been extended due to extensive exchanges of science, technology and culture between China and the outside world. Qigong has been disseminated and introduced to the world. It has played an important role in advancing the cause of world health promotion and care.

#### I. ASIA

##### Japan

##### 1. History

Originated in our country, the Daoying skill was introduced to Japan during the [Kuan Ping--transliteration of Japanese words] years of the Peace Period (889-897 A.D.), due to the fast development of the Qigong Daoying skill after the Tang Dynasty in China and the frequent cultural exchanges between China and Japan during that period.

According to the "In Print Bibliography of Japan" by [Teng Yuan Shi--transliteration of Japanese surname], it was recorded in "Thirty Seven Medical Methods" during that period that Qigong books included "Daoying Regulating Method", "Diagrams of the Daoying Method," "Way of Preserving Health" and "Shu Nu Jing." "Shu Nu Jing" states Daoying in Qingfong might be from an earlier period. In the fifth year of [Tian Yun--transliteration of Japanese words] (982A.D.) [Dan Bo Kang Lai--transliteration of Japanese surname] wrote a book named "Methods for curing the Hear." This was a synthetical medical work which systematically summarized all medical matters before the tenth century A.D. In Volume 37 and 38 of this book, ways of preserving health and Fangzhong skills were discussed in detail. They were found to be very similar to medical documents named "Methods of Preserving Health" and "Discussions of Unearthings from Mawangdui in

LN199-91

Changsha, China." This indicates that this method was from ancient times of China. During this period, another important book about the methods of preserving health in Japan was "Recuperating Methods for Long Life" by [Shi Lian Sen--transliteration of Japanese surname] from the [Lian Chan and Shi Ding--transliteration of Japanese terms] period 1192-1593 to the [Jiang Hu--transliteration of Japanese terms] period 1603-1867, a flourishing situation appeared in the study of Daoying for preserving health. There were many books about Daoying for preserving health which were popularized among the people. For instance, during the [Yuan Lu--transliteration of Japanese terms] period 1688-1704, a well known poet named [Shang Dao Gui Guan--transliteration of Japanese surname] was also very famous for his Daoying skill. It was said that he even cured the disease for three dukes. Also, it was recorded that from using his Daoying skill, he could cure diseases of people.

However, in the [Ming Zhi--transliteration of Japanese term] period 1868-1911, as [Ming Zhi Wei Xing--transliteration of Japanese terms] reform started, Chinese medical methods were banned. Since then, the Daoying method declined gradually.

## 2. Qigong Institutes and Associations

Due to the spread of Qigong in the world in past ten years, Daoying skill has been gradually resurrected in Japan. A main indication is that more and more Qigong associations and organizations have been founded and have grown in size such as Japanese Qigong Association (founded in 1986), [Guan Xi--transliteration of Japanese term] Qigong Association, and The [Ping Ku--transliteration of Japanese term] Province Qigong Medical Research Association (founded in March, 1987) which have been very actively holding academic activities, publishing related journals and research achievements. Meanwhile, other associations such as The Chinese Medicine Research Association of [Qun Ma--transliteration of Japanese term] also held lectures and activities concerning Qigong. Among the many associations mentioned above, the most famous one is The Japanese Qigong Association. Its main aim is to popularize Chinese Qigong methods. Goals include: (a) training Japanese Qigong masters, (b) conducting scientific research, (c) collecting Qigong information, and (d) publishing Qigong books and research bibliographies. Besides these associations some non-government organizations are devoted to Qigong development and its proper use as treatment. Among them are the Japanese Three Learning Mastery Association (founded by a surgeon named [Dai Jing Liang--transliteration of Japanese surname], The Rectifying Body Association (founded by [Ye Kou Qing Zai--transliteration of Japanese surname] 1911-1971), and The Japanese Association of Regulating Methods (founded by a well-known philosopher named [Teng Tian Mei Zai--transliteration of Japanese sur-

LN199-91

name] in 1896, the fortyth year of [Ming Zi--transliteration of Japanese term], the difficult time of Chinese medicine in Japan).

### 3. The Popularization of Qigong Among the Japanese People.

The Japanese have a great interest in Chinese Qigong. The spread of Qigong has a certain social basis. The first reason is the common characteristics of Japanese and Chinese cultures, especially the profound effects of Chinese culture in Japan. It is easy for the Japanese to accept forms of Qigong psychologically and mentally. The second reason is the popularization and effects of Chinese medicine, especially the study of channels and collaterals in acupuncture and the acupuncture skills. Because of frequent cultural exchanges between Japan and China, it is understandable why Qigong was disseminated into Japanese and became popular among the people. It should be pointed out that a series of Qigong activities held by the Japanese Qigong associations have promoted the spreading of Qigong in Japan. For instance, in 1986 Qigong delegations and Qigong masters from China were invited to Japan to give lectures and performances. Several dozens of Qigong masters have visited Japan including Ling Housheng, Lu Guozhu, Qing Yingsheng, Xue Yongbng, Du Luoyi, Jia Jingding, Zhang Yu, and Yu Yongchang.

In 1987, the "New Body Exercise Fair" was held in Japan. This is a health promoting exercise inspired by Chinese Qigong. It is also called "deep thinking in motion method," "developing potential ability method" and "exercise of developing body and mind". These are exercises that synthetically combine the Qigong Daoying skill, martial arts and religion. The popularization of this exercise indicates the popularization of Qigong in Japan.

The spreading of Qigong in Japan is also closely related to the Japanese religious associations. For instance, in 1986 the "Association of Buddhisim" from the Japanese Buddhism ChaoDongZong--transliteration of Japanese term] sect initiated and popularized the method of "sitting meditation", which is a simple combination method based on the pinciple of Jing Qigong and the deep meditation of Buddhism. It is easier than regular siting meditation. To practice this method, only a chair and ten minutes are needed. It can be practiced on buses, trolley, at work or after work, so it is well liked.

There have been many Qigong training classes in Japan, most of them being held cooperately by Japan and China. Usually the instructors are Chinese. For instance, there are twenty four credit hours in Qigong for the Chinese medicine training class held cooperately by Shanxi Institute of Chinese Medicine and the Association of Chinese Medical Treatment.

LN199-91

It can be said that the popularization of Chinese Qigong also means the popularization of Japanese Recuperation Medicine.

#### 4. Studies of Chinese Qigong by Japanese Scholars

##### a. Documentation Studies

[Jia Ben Cheng Yi--transliteration of Japanese surname] studied descriptions of Qi in "Shu Wen" and "Ling Jiu". [Ji Yun Zhao Zhi--transliteration of Japanese surname] gave a systematic review of the documents of the Chinese medicine through the years. He also listed many methods of preserving health and articles on Daoying including Fu Er (taking medicine), Fulu (magic figure drawing), Fang Zhong, and Jingshi. He felt that medication and Daoism in ancient times had never separated because celestial beings (Qigong masters) had been using Daoying to promote health, and doctors had been using Daoying to treat patients.

In another article he gave an overall review on the relationship between Chinese traditional medicine and Daoism. He pointed out that the Daoying, Jungu, and Tiaoxi methods in the Wei Jing period, making pills for immortality and the modern Qigong treatments all belong to a system, a branch of the Daoism.

##### b. Clinical Applications

In 1978, The Japan Qigong Association held a medical Qigong class. For better effects, the directors of the association, Mr. Qin Haisheng and Mr. Xue Yongbing were invited to give performances and directions. A discussion meeting on the effects of Qigong treatment and applications was held on Dec 12, 1987. Jia Jinding and Du Luoyi from China and [Teng Tian Zheng Tai, Xi Shan Zong Zhi, Yan Si Geng--transliteration of Japanese surnames] from Japan attended the meeting. In the meeting, Mr. Jia reported the effects of Qigong treatments on lumbago and fractures. Mr. Du introduced the experience of curing hypertension and diabetes with Qigong. [Sheng Tian Xi Shan--transliteration of Japanese surname] discussed the method of observing the Yingtang acupoint with Qigong to diagnose illness and the use of Qigong in further consultations. They also discussed such problems as Qigong anaesthesia and the applications of Qigong treatments to diseases of the digestive system.

In the Journal of The Japanese National Acupuncture Association, [Chuan Jing Zheng Jir--transliteration of Japanese surname] reported the experience of treating body and mind illnesses with acupuncture and Qigong. According to the Chinese scholars who have visited Japan, it is said that



LN199-91

Qigong methods used in clinical treatments in most of Japan's private hospitals were introduced from China. They mainly include "Nei Yanggong" (internal recuperating Qigong), Jinggong (sitting meditation), and Donggong (martial art Qigong), which all emphasize the treatment of regulating the heart, breath, body and mind coordinated by Donggong with music.

#### c. Experimental Studies

In 1984, [Wu Teng Ming Wen--transliteration of Japanese surname] observed the relationship between the flowing of Qigong and glucose. In 1987, he studied Qi from the angle of skin and sound. Since Japan pays great attention to the study of the conduction of channels and collaterals, his [Liang Dao Luo--transliteration of Japanese term] (good conduction of channels and collaterals) theory provided the study of Qi conduction in Qigong in the channels and collaterals with its theoretical basis. [Liang Dao Luo--transliteration of Japanese term] means the passing of the electric compacity through channels and collaterals. Usually an overflowing electricity is used to pass the channels and collaterals to cure disease, which is considered by the Japanese to be related to the conducting speed of Qi in channels and collaterals. It was reported that a Japanese engineering doctor [Nei Tian Xiu Nan--transliteration of Japanese surname] used a "special Qi detector" that detects the characteristics and forms of the spiritual Qi to test a Yoga practitioner. It was found that there was some spiritual Qi from the human body and some parallel, ultra microelectromagnetic energy emitting from the finger tips. He also pointed out that the amount of the spiritual Qi emitted by a Qigong practitioner depends on the positions of their fingers, their health and the emotional situations. The result of this study were similar to results of some studies conducted by the Chinese.

#### d. Theories

From 1987 to 1988, [Jing Shang Wei Nan--transliteration of Japanese surname] continuously published his series of articles entitled "Treatments According to Qi and Vitality". He pointed out that because there is no such concept as "Qi" in modern medicine and science, the word "Qi" from Chinese medicine is considered as an abstract concept. But if only the method of Qi is mastered, it is understandable that Qi is an actual existing energy. When we study Chinese Medicine, only when we confirm the existence of Qi can we understand the true values of Chinese medicine.

He Pointed out that Qi exists inside living things. But there are some extremely tiny elements connecting non-living things that are hard to measure. He also introduced in his

LN199-91

experience, the way to sense the existence of Qi is through angles of wrist, energy sensing and postures of the upper limbs, and observing diagnosis. Qi is mastered especially through the regulation of breath. By practicing Qi for a period of time, good accuracy could be achieved. Moreover, he pointed out that the Qi phenomenon is related to the magnetic field of the human body. He introduced his Yang Magnetic Field testing method, the harmfulness of the Yang magnetic field and the elimination of the harmfulness of the Yang magnetic field.

In 1988 [Fu Dao Hong Dao--transliteration of Japanese surname] published an article in which he concluded that "the purpose of Qi is to strengthen the life of the human being." Besides, there were some articles published in Tokyo Martial Arts Magazine which introduced some Qigong theories. Some Japanese specialists of Chinese medicine such as [Shang Mu Chong Xiu--transliteration of Japanese surname] also published articles in China Study Magazine discussing his view of Qigong. Initially describing the trip of his sister who watched Qigong performances in Zhejiang College of the Chinese Medicine in China December 1987, he reviewed the development of Qigong in Japan and China. He pointed out that Qigong treatment is a development of the Primitive Recuperating Method which is similar to hypnotism. The key to Qigong treatment is the resonance between the Qigong doctor and the patient. If other medicines are used along with Qigong, then the effects should be better. He also pointed out that Qigong should be studied.

In 1988, [Da He Xiang Chuan--transliteration of Japanese surname] introduced some Qigong methods in his article such as attaining Qi, cleaning the spiral mallow Qigong method, Dong and Jing active Qigong and Directional Foetus Breath Qigong. He also categorized regulating breath as gentle breath, deep breath and big breath. Another Japanese named [Teng Tian Zheng Tai--transliteration of Japanese surname] discussed his view about the external Qi performance supervised by Zhang Yu.

In his article, [Shan Pu Guang Tai Lang--transliteration of Japanese surname] discussed external Qi. He felt that external Qi is similar to the infrared ray and ultra-low period magnetic lines of force, which can be measured by physical methods. He pointed out that the popular external Qi simulation equipment has very good curative effects. Qigong is similar to spiritual treatment. It is considered by some Japanese as a spiritual sensing ability. There is a close relationship between Qigong and soul treatments. To explain the point, he used the example that there are yellowish-white and yellow rings of light around a Qigong master who is emitting Qigong. He also mentioned the relationship between Qigong and psychology.

LN199-91

Other Japanese scholars introduced some Chinese Qigong masters and the situation of Qigong studies in China. For instance, they reported the situation of Qigong studies in Shanghai College of Chinese Medicine, interviews with some Chinese Qigong masters and also analyzed the development of Qigong studies in China. The Japanese are very interested in Mr. Liu Guizhen, the Chairman of the Beidaihe Qigong Sanatorium in the 50's and all kinds of Chinese Qigong methods from different schools such as Five-Birds Qigong and wild goose Qigong (created by Guo Ling), external Qi and Qigong anaesthesia.

#### 5. Developing Japanese Qigong treatment methods.

The purpose of learning Qigong in Japan is to use it. Since Japan is a country with strong national pride, many Japanese are devoted to developing Japanese Qigong methods. They have created their own Qigong methods by combining principles and forms of Chinese Qigong with Indian yoga, absorbing psychological theories and mental disease treatment methods, and referring to physiological and pathological changes of the body. Some Qigong methods were created a long time ago. The [Gang Tian--transliteration of Japanese term] Style Sitting Method, The [Jiang Jian--transliteration of Japanese term] or Body and Mind Exercise Method, The [Teng Tian--transliteration of Japanese term] Style Heart Regulating Method and [Ling Zi Shu--transliteration of Japanese term] by [Tian Zhong Shou Ping--transliteration of Japanese surname].

For The Association of Regulation Method in Japan, the main purpose is to popularize the Dantian Breathing Method. They emphasize on studying the effects of this method on the body in physiological and pathological conditions and its mechanism in regulating internal vitality. For several decades, this method has cured many patients. The disease treatments include cerebral artery disease, coronary atherosclerotic heart disease, hepatitis, diabetes, enterogastritis and tumors. It should be noted that the main point of the Dantian Breathing Method is from Chinese Qigong. The Japanese emphasized studying the method of directing Qi to the Dantian key acupoint, which is quite clever. Research subjects concerning the Dantian Breathing Method in Japan include "The Characteristics of Dantian Breathing Method," "Mountain-Climbing and Dantian Breathing Method," etc. They also published some good quality papers in their own Journal called "Regulating Methods."

Another example is the Association of Three Learning Mastery, in which the Japanese mainly study the Dantian Breathing Method from The Association of Regulating Methods. Besides improving this method, they also try to develop and

deepen this method. They also study another Japanese Jujitsu created by a Japanese named [Ao Shan Long Feng--transliteration of Japanese surname], which originates from Chinese martial arts. The purposes of this exercise are to stimulate the circulation of blood and cause the muscles and joints to relax, to strengthen the body, and cure disease along with Qigong acupuncture and massage in Chinese medicine. The Japanese Health Promotion Association mainly emphasizes developing and studying spontaneous Japanese Qigong. It is felt that production of spontaneous Qigong depends on diverting the body gravity center, brain functions, and the lumbar vertebrae functions. The tense and relaxed situation of these three parts will all cause the spontaneous Qigong movements. The movements change according to the movement of the lumbar vertebra. It is generally considered that all unconscious motions are biological phenomenon caused by unconscious, spontaneous Qigong experiments and theories based on a series of spontaneous Qigong movements including directing Qi, and causing movements adjusting and rectifying deviations which are called "Rectifying Body Method."

There are many kinds of spontaneous Qigong in Japan such as Rectifying Body Exercise, Active Vitality Activities, Directing Qi Method, Initiating Qi Method, Mutual Activation Activities, and Methods of Rectifying Body Exercise. The purposes of these Qigong methods are to create exquisite, profound, and well-organized, spontaneous movements in rectifying the body, then gradually transferring unconscious movements. This method has many similarities in its principle to Chinese Qigong Methods. For instance, it emphasized directing Qi to certain points of the body, regulating breathing frequency using the effect of internal Qi on the circulation of blood in the body and mutually inducing Qigong effects. However, this method has its own characteristics. For instance, it can be practiced anytime and anywhere. There are strict position requirements besides relaxation. While practicing, the thought is concentrated on the fingers of both hands and the fingers are used to breathe, which differs from Chinese Qigong. In the practice of Qigong and ancient Chinese Buddhism, thoughts were concentrated on the big toe of one foot. But concentration of thoughts on the fingers of both hands were rarely the biological basis of this spontaneous Qigong. The Japanese explanation is based on the distribution of weight on the bottom of the feet when standing, stimulation of the conducting wave shapes, and examination of body temperatures in different parts of the body. Some other exercise methods were used to cure disease from the Japanese Recovery Method. For example, prescriptions are given according to the patient's physical condition. The exercise prescriptions

LN199-91

and exercise treatments mentioned in Japanese Recovery Medicine have similar movements with Qigong treatment. Good curative effects have been achieved by these methods.

6. Qigong books published in Japan in recent years.

- [1] "Ba Duan Jing - Traditional Chinese Health Promotion Qigong Method" by [Yong Gu Yi Wen--transliteration of Japanese surname].
- [2] "Elementary Daoying Skills" by [Zao Dao Zheng Xong--transliteration of Japanese surname], (Z'xi, Publisher).
- [3] "Essentials of Daoying" by [Xi Ji Chuen Li Qie--transliteration of Japanese surname], (Gu Kou, Publisher).
- [4] "Chinese Qigong Methods" by [Shan Chong Ying--transliteration of Japanese surname], (xi xi, Publisher).
- [5] "Magic Effects of Hand Closing Treatment" by [Qi Tian Hong--transliteration of Japanese surname], (Dong Ming, Publihser).
- [6] "Quintessence of the Spiritual Method" by [Xiao Yie Tian Da Zang--transliteration of Japanese surname], Bai Jian, Publihser).
- [7] "Elementary Qigong Skills" by [Chi Shong Zi--transliteration of Japanese surname].
- [8] "Five-Bird Sport" and "Yi Jing Gong."
- [9] "Pithy Formulas of Daoying" by [Gong Xie Zhong Che--transliteration of Japanese surname], (Gu Kou, Publisher).
- [10] "Method of Rectifying the Body" by [Gao Qiao Di Xong--transliteration of Japanese surname], (Gu Kou, Publisher).

There have also been some Chinese books such as "Lectures of Basic Taiji" by Li Deyin, published by the People's Health Publishers and published in Japanese.

In summary, it is natural that Japanese doctors have changed their emphasis to other medical activities and adapted and absorbed Chinese Qigong to cure diseases due to the surplus of doctors in Japan and the effects of the world-wide uprising in recovery medicine. In the training of traditional Japanese doctors, manipulation and finger-pressing and Judo are all considered effective therapies and graduates are

LN199-91

certified to give treatments. However, other therapies and health promotion services are considered only as similar "medical activities." It is not clear yet which category Qigong is considered in. Because there have been no clear and definite regulations on Qigong therapy by the Japanese government, there are very few Qigong masters in Japan. Therefore it can be presumed that the development of Japanese Qigong will mainly focus on teaching people Qigong methods for self-treatment and the training of Japanese Qigong masters. The Qigong Master's system should be adapted. The most feasible Qigong treatment in Japan today is to point the acupoints with Qigong, and massage by a masseur to use acupoints in coordination with Qigong therapy. The joint use of Qigong, acupuncture, and massage is the first step in publicizing Qigong therapy in Japan.

### The United States of America

The main reasons for recent Qigong popularity in the United States are:

- (1) Acupuncture popularity in the U.S. after President Nixon's visit to China, which indirectly caused Qigong popularization.
- (2) The love and dissemination of Qigong by American Chinese.
- (3) Efficiency of Chinese Qigong and its extended effects and the development of Qigong study.
- (4) Chinese Gongfu and martial arts popularity in the U.S.
- (5) Frequent cultural exchanges between U.S and China.
- (6) Fear of medical treatments, the increase of non-medical therapies and health promotion recovery medicine.
- (7) Traditional and cultural intentions worldwide.

There are many other factors.

The study of Chinese Qigong in the U.S. started very early. But the earliest studies were on Taijiquan and martial arts. In the eighteenth century, people studied Taijiquan from the angle of Qigong.

In 1981, Simon Wyard's article "Taijiquan and Chinese internal Qigong" was published in Chinese Medicine in America. The author had studied Taijiquan for six years from Ms. Rose Li in the U.S. and gained experience. In his article, he reviewed the development of Qigong history in China, and in-

LN199-91

troduced two systems in Chinese martial arts. He pointed out that external Qi is mostly from attacking Qigong methods that emphasize speed and muscle tension. Secondly, while internal Qi refers to the circulation of vital energy, it helps relax the heart and is closely related to the channel and collateral system and the nervous system. He also pointed out that Taiji actually is a form developed from Qigong. "Baduanjing is a practical example which includes special Qigong methods that can strengthen internal organs." He put the forms of Qigong into three categories: (1) Warm-up regulating position, (2) regulating breathing, (3) mind regulating. He considered these as the key points of internal Qigong. The purpose of Qigong is to stimulate the original Qi, to strengthen the body, improve immunity and the ability of adapting the external environment, and the recovery of damaged internal organs.

Lastly, he summarized that "Taiji, to the Chinese, is an easy and beautiful art of exercise but to Westerners seems very mysterious because of its slow motion and unusual postures."

Another article named "Hua Tuo" by Giorami Maciocia was published in a Chinese medicine magazine in America in October of 1980. The author pointed out that Hua Tuo was the first Chinese to have discovered the internal Qigong exercise. This may have caused the development of Taijiquan in martial arts history. It is obvious that Giovanni Maciocia considered the Five-Bird Exercise to be the earliest form of Qigong, which is the basis of all Qigong methods.

Gong Fu magazine also published an article by Yang Junming called "Qigong, the ancient heritage of Chinese Martial Arts." The article reviewed the historical development of four schools of Chinese Qigong, Confucianism, Medical School, Daoism, and Buddhism.

The author cited discussions about Qigong from medical documents such as "Huang Di Neijing," "Ru Men Shi Jiao" and "Lian Shi Mi Chang." He pointed out that the organic combination of Qigong and martial arts could increase the effects of promoting health and also cause the formation of all kinds of Qigong methods which was the main point of the Dong and Jing Qigong combination in Chinese Qigong.

In 1984, Chinese Qigong in America introduced important contributions to Chinese Qigong and the martial arts by a Chinese Qigong master named Warang Xnan Jie. The title of the article is "Summary of Qigong Discussions." It briefly summarized Chinese Daoism, Buddhism, and Qigong.



In 1982, Sitting Meditation was popular in the U.S. Even though it was introduced from India more than ten years before, it was promoted by the popularization of Chinese Qigong. By 1986, more than 100,000 Americans were practicing Qigong. Qigong methods practiced included Sitting Meditation, Healthy Breathing Preservation Method, "Relaxation Therapy and Biological Feedback, etc. Americans studied the effects and principles of these methods. For instance, Dr. Elinore Falson analyzed changes in metabolism of people who practiced Sitting Meditation. He concluded that Sitting Meditation is a good way to treat mental illnesses and ulcers of the digestive system.

Dr. Wallace held that the biological and psychological changes caused by Sit In Meditation were related to the indications of the fourth consciousness. In addition, experiments on 40 Sit In Meditation practitioners conducted by Dr. Wallace and Benson indicated that after 5 to 10 minutes of Sit In Meditation, the amount of air consumed by the subject decreased 17% which was the same change as in a seven hour deep sleep. The density of lactic acid in the blood decreased and the skin resistance and  $\alpha$  waves increased, which shows that the skin was highly relaxed.

Clinical studies of Qigong and its mechanism were started in the early 1960's. For instance, in 1960 while Doctors Marinasi and Huland were treating some patients who had apoplexy and damaged exopathic nerves, they found that when the electro-muscle grams of the patient's damaged tissues were changed into information that could be received by the senses of seeing and hearing and affected the patients themselves through the patient's conscious activities, their conditions improved.

In 1964, they created the "Biological Daily Feedback Method" which consists of an electro-skin resistance feedback meter, a blood pressure feedback device, a skin temperature feedback meter, and an electromuscle feedback meter. The Biological Daily Feedback Method Association was founded in 1970 and its yearbook has been published every subsequent year.

It was reported that in the past two years this method has had very good effects. For example, a 10 year old child named Greta Ballby had a malignant tumor in his brain. He could not have an operation because of the location of the tumor. It was said that he could only live for six months. However, he started to use the Biological Daily Feedback Method to fight the illness with unique spiritual will. Each day he screened in his mind the fighting of the tumor for 25 minutes. After eight months of treatment, his condi-



LN199-91

tion appeared to be better. After another two months, his malignant tumor disappeared. It could not be seen anymore when his brain was scanned.

The opposite method from the Biological Daily Feedback Method is a psychological experiment conducted in the U.S. that indicated that evil thoughts could be poisonous. When a person has evil thoughts, certain fluids in his body turn to poisons and permeate the organs. When a person exhales air into a glass tube in a cold cup, it coagulates. If the person had been feeling grievances, violent rage, jealousy, or hostility, the air exhaled turns into different colors releasing poison which can kill a mouse in a few minutes. Moreover, American biological research information indicates that when a person is standing, there is warm air flow a few feet high above his head and shoulders. This air flow could not be seen by human eyes but it could be recorded by special display camera equipment. It looked like a candle light flickering. The air flow from each person is different. Its characteristics depend greatly on a person's health.

Dr. David Eisenber, a Chinese medicine specialist from Harvard University, explained Qigong in his new book; "Qigong is a synthetical phenomenon of introspection that is equally distant and equally permeable. A discussion between biologists from Harvard and West Germany indicates that "a resistant system will improve immunity."

In 1982, Professor Ai Zhen Luo Mu from the Psychology Department of the University of Virginia, published an article in Pain Magazine titled "Relaxation Treatment and Analgesia" which describes the testing of 119 people. The results indicate that effects from the relaxation training group were much better than the relaxation indicator group and the attention transforming group.

At the Rockefeller University Foundation in New York, another experiment analyzing 500 Qigong treatments given to patients with hypertension was conducted. Results indicate that 75% of the patient's conditions improved remarkably. Qigong also had curative effects on heart disease caused by lack of blood and Dou Xing Zao Bo--transliteration of Chinese term].

In the U.S., Qigong has also been used as treatment for cancer and drug addicted patients. It has been proven that Qigong waves could control the addiction of a drug user.

In addition, many American scholars have visited China to observe Chinese Qigong in the past ten years and made academic exchanges. For instance, visits by an American delegation of doctors studying acupuncture and biology, Dr.

LN199-91

Kottky from Lohida University, a delegation from the medical school of Harvard University (lead by Dr. Herbert Benson) to Beidaihe and Zhejian provinces, all promoted Qigong's popularity in the U.S.

It should be noted that another Qigong trend in the U.S. appeared among American Chinese. For example, Qigong activities in Chinese rural areas include all kinds of Qigong training classes and Qigong practice in public places which propagates Chinese Qigong. Qigong masters from mainland China have been invited many times by the Chinese American Association to the U.S. to teach Qigong methods. Many Qigong associations and organizations have been founded such as the American-Chinese Qigong Research Association of Health Promotion and Life Preservation, and the All-American Association of Chinese National Arts, etc.

Some Chinese papers also promote the propagation and reporting of the medical and health promotion effects of Qigong. Many American Chinese are actively taking part in Qigong studies and its application. For instance, Mr. Chan Kangjian invented a device for entering the aquiescent state in Qigong practice. Dr. Shen Shoura tested the changes of the body when Qigong is practiced with a fault scanner to prove that Qigong is scientific.